

above Law, shall live under hatred do what he can. Slavery and knavery go as seldom asunder, as Tyranny and Cruelty.

I have a long while thought it very possible, in a time of Peace, and in some Kings Reign, for disert Statesmen, to cut an exquisite thred between Kings Prerogatives, and Subjects Liberties of all sorts, so as *Cæsar* might have his due, and People their share, without such sharp disputes. Good Casuists would case it, and case it, part it, and part it; now it, and then it, punctually. *Aquinas*, *Suarez*, or *Valentia*, would have done it long ere this, had not they been Popish, I might have said Knavish; for if they be so any where, it is in their Tractates of Priviledges. Our Common Law doth well, but it must do better before things do as they should. There are some *Maxims* in Law, that would be taught to speak a little more mannerly, or else well *Anti-Maxim'd*: we say, the King can do a Subject no wrong; why may we not say the Parliament can do the King no wrong? We say, *Nullum tempus occurrit Regi* in taking wrong; why may we not say, *Nullum tempus succurrit Regi* in doing wrong? which I doubt will prove as good a Canon if well examined.

Authority must have power to make and keep people honest; People, honestly to obey Authority; both, a joynt-Council to keep both safe. Moral Laws, Royal Prerogatives, Popular Liberties, are not of Mans making or giving, but Gods: Man is but to measure them out by Gods Rule: which if mans wisdom cannot reach, Mans experience must mend: And these Essentials, must not be Ephorized or Tribuned by one or a few mens discretion, but lineally sanctioned by Supreme Councils. In *pro-renascent* occurrences, which cannot be foreseen; Diets, Parliaments, Senates, or accountable Commissions, must have power to consult & execute against intersilient dangers and flagitious crimes prohibited by the light of Nature: Yet it were good if States would let People know so much before hand, by some safe woven *Manifesto*, that gross Delinquents may tell no tales of Anchors and Buoyes, nor palliate their presumptions with pretence of ignorance. I know no difference in these Essentials, between Monarchies, Aristocracies, or Democracies; the rule will be found, par-rational say Schoolmen and Pretorians what they will. And in all, the best standard to measure Prerogatives, is the Plough staffe, to measure Liberties, the Scepter: if the tearms were a little altered into Loyal Prerogatives and Royal Liberties, then we should be sure to have Royal Kings and Loyal Subjects.

*Subjects their King, the King his Subjects greets,
Whilome the Scepter and the Plough-staffe meets.*

But